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Biblical Notes.

The Holy Spirit in Individuals. The question is raised by Rev. Dr. F. H. Ringwood, in the *Expository Times*, whether it is scriptural to speak of any individual Christian as a "temple of the Holy Spirit." The common understanding has been that it is according to the New Testament. But this writer's impression is that we have no warrant there for such a usage. He holds that it is the Christian Church in the aggregate that is so described in the Pauline Epistles. It is affirmed frequently that the Church is the temple of God in the Spirit, that the Church is the body of Christ. But it is just as unscriptural to say that any individual Christian is a "temple of God" as to say that such an one is the "body of Christ." Everywhere in Paul's writings when statements on this point are made it is the plural pronoun that is used. "*Ye* are builded together for a dwelling place of God in the Spirit." "*Ye* are the body of Christ." So the pronouns are plural in 1 Cor. 6: 19, 20, "*Your* body is a temple of the Holy Ghost which is in *you*," etc. Here "*your* body" lit. "body of you" (plu.), does not mean the body of an individual Christian but the body made up of all Christians of which Christ is the head.

Principal Moule suggests some opposing considerations to this somewhat startling view. He would hold that 1 Cor. 6: 19 at least includes a reference to the body of the individual Christian, basing his opinion chiefly on the context of that passage. Just before, Paul has been urging the sacred law of bodily (physical) purity and in v. 20, he says "Glorify God in your body," where "body" must have the same reference as in the context preceding v. 19, otherwise his point would be utterly lost. And he further claims that there is no necessary contradiction between this view of 1 Cor. 6: 19, and the other great truth of the corporate life of the saints in Christ. Indeed one may ask, Does not the latter view, so strongly contended for by Dr. Ringwood practically imply the former view which Principal Moule urges, unless we accept some mystical interpretation which is not in harmony with the Scriptures?

The Syro-Phenician Woman: Mark 7: 24-30. Every reader of this episode wonders at the attitude of Jesus and the language He used to this woman. The usual explanation is that He wished to draw out her faith and thus elicit an example of the victory of faith which should serve to instruct and cheer others. Dr. Wace adds some other important considerations in his discussion of it in "Some Central Points of Our Lord's Ministry." (1) This episode followed the scene of intense excitement in Galilee culminating in the feeding of the five thousand. Jesus desired to escape observation and hence was concerned not to do any miraculous work which would draw further attention to him. (2) The granting of the woman's request would infringe upon a settled principle of His ministry, viz., not to extend at this stage of His ministry, its blessings to any others than to the Jews. (3) From this point of view Jesus' apparent harshness was really an indication of a precisely opposite feeling. Her